

The Platonist.

"Platonism is immortal because its principles are immortal in the Human Intellect and Heart." The Esoteric doctrine of all religions and philosophies is identical.

HEBREW AND CHRISTIAN OCCULTISM.

BY

ALEXANDER WILDER.

Every ancient and archaic people appears to have possessed a secret worship and doctrine which was kept more or less away from the knowledge of the laity and uninitiated. The Eleusinia, the numerous forms of the Bacchic rites, the arcane worship of the Great Mother, are more or less familiar to all classic readers. The Israelites, according to the evidence afforded in their own Sacred Books, were no exception to the rule. They had a Secret Tradition, cherished by their prophets, scribes and others in accord with them, and the "Ten Words" of Moses were inscribed like the Mystic Sentences of the Eleusinian rite, upon Tablets of stone and enclosed in the Sacred Ark where the profane might not look.

There were several religious parties in the Judaic polity. One rejected all secret learning, and every thing which was of a philosophic character, and denied every thing that was not palpable to the senses. They were denominated Sadducees or Zadokim, either from the priest-caste of which Zadok was the eponymous founder, or from some teacher of the name. There were

also the Pharisees, whose name is equally suggestive of *Persian* leadership, religious dissent, or of superior learning. They were certainly more or less tinctured with Zoroastrian doctrine, and their party embraced the scribes, or expounders of religious literature.

These differences of sentiment are outlined by Josephus as existing in the time of the Asmonean priest-kings, but they were in full force long before that period. We find the Hebrew Sacred Books exhibiting an analogous contrariety of statement. Some of the writers, for example, represent the Supreme Being as making himself visible to human eyes and discoursing with human beings, and even as going from place to place like a man on a journey. Others utterly repudiate every thing of the sort; and the Alexandrian Canon changes the form of the narrative to conform to the latter view. Under the Levitical system, Jerusalem as the religious metropolis was made a shambles, and the Temple a slaughter-house and charnel. This was set forth in the books of Moses as having been directly commanded by God; yet it is as explicitly denied by the prophets and psalmists. "Thou desirest not sacrifice," one psalmist declares; "thou delightest not in holocausts." "My soul hateth them," we read in *Isaiah*. "I commanded not your fathers concerning burnt-offerings and sacrifices," is declared in the Book of *Jeremiah*.

In respect to the history and genuineness of the Hebrew Sacred Books, Irenæus declares: "When the Scriptures had been destroyed in the captivity of the people by Nebuchadnezzar, subsequently in the times of Artaxerxes, the king of the Persians, God inspired Esdras the priest, of the tribe of Levi, to compose anew all the discourses of the ancient prophets and to restore to the people the laws give by Moses."

Spinoza, however, assigns to the Canon a later period. In his work, *Tractatus Theologico-Politicus*, he says: "Be-

fore the time of the Maccabees there was no Canon of Holy Writ extant. The books which we now have were selected from many others by and upon the authority of the Pharisees of the Second Temple, who also instituted the formulas of the Prayers used in the Synagogue."

The Septuagint or Alexandrian Canon contained translations of the Hebrew Books very thoroughly revised and expurgated, together with the Apocrypha or Arcane Scriptures. It is very significant that the quotations, made in the *New Testament* from Hebrew writings are most commonly from the Alexandrian version.

The Hebrew books would seem to have been antique and in a dialect partially obsolete, or else to have an occult sense not apparent to the common hearer. There were Targums extant for their interpretation; and we find in the *Book of Nehemiah* the statement that when Ezra the scribe of the Law read from it to the multitude, dragomans stood by and gave the sense, so that the people might understand the meaning.

The Books of the *Old Testament* abound with statements respecting the adoption by the Israelites of the arcane rites of the other peoples. One of the compilers of the *Books of the Kings*, who evidently belonged to the Conservative party, attributes the fall of the Samaritan monarchy to this cause. They went astray, he declares, venerating foreign divinities, adopting the worship of other nations; they had secret performances of the rites of the Mother (Hippa), which were not in accordance with their own national religion, built mounds, set up pillars and Astarte-symbols, and paid homage to great stones. "Men did ascribe to stocks and stones the incommunicable Name," says the *Book of Wisdom*. "They slew their children in sacrifices,"

*Compare *Lericus*, xxvi. 28, 29. "No devoted thing that a man shall devote unto the Lord, of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed; every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of men shall be redeemed, but shall surely be put to death."

or used secret ceremonies, or held frantic *Komuses* of foreign rites."

The existence of an esoteric religion among the Israelites, especially in the post-Babylonian period, appears to be well corroborated. The Sadducees and other conservatives, who denied spiritual existence and accepted the *Books of Moses* in their literal sense, may have disputed this, declaring it to be only a foreign innovation. But the various Sacred Books contain statements and allusions which very plainly show this to have been the case. The *Books of the Kings* have the account of two remarkable personages, Elijah and Elisha. They are each denominated "Father" or *Ab* by the junior prophets; they exercise thaumaturgic power, and exert an influence and authority over the Israelitish kings as of an *imperium in imperio*. At the close of the career of each, he is addressed by the title—"the chariot of Israel and its guide." We find some clew to the meaning of the expression by consulting the Hebrew original. The word for "chariot" is RECHAB, and for *guide*, PHARISI. These terms have a significant place in Hebrew record. The dragomans in the eighth chapter of Nehemiah, it is said, "gave the sense"—*ma-pharis*; an indication that the great Judæan sect derived its name *Pharisee* from its method of interpretation. The "House of Rechab," or *vehicle* of wisdom, is mentioned several times, and their peculiar affiliations noted. In the first *Book of Chronicles* an enumeration is made of the population of Southern Judæa, with the following summary: "The families of scribes which dwelt at Jabez, etc. These are the *Kenites* that came of Hemath, the Father of the House of Rechab." If we associate these expressions together, as seems to be warranted, they make it plausible and probably certain that the Kenites of the older Hebrew Books, the Rechabites afterward, and the Pharisees of later years, were substantially identical.

The name *Kenite* in the singular number is the same in Hebrew as Cain; and it may be that there is a connection between the two which those familiar with ancient idiom and allegory may be able to trace. The Kenites are represented as having a very significant part in the early development of the Mosaic institutions, especially as distinguished from Levitism. Moses married a Kushite woman; yet her father and kindred were Kenites. Moses it is said lived forty years with them, and began the organization of the Israelitish nation under their direction. They afterward settled south of the territory of Judæa where Saul encountered them in his expedition against Amalek, living as a favored people among the Amalekites. Doubtless, the Nazarites were of their number.

Mr. Ernest de Bunsen, in his treatise, *The Keys of St. Peter*, (London, 1867) points out the significant part which they have in Israelitish concerns. "Had they seers among them, like Balaam," he asks; "and had the Lord, through such Kenite seers, spoken good concerning Israel? This conjecture will become highly probable, when we shall have pointed out that the first seer of Israel's future of whom we have any knowledge [Balaam], was a Kenite, a contemporary of Moses; that the Prophetic Institutions were introduced in the time of Eli and Samuel, the Kenites,* that David, foremost among the first Hebrew Prophets, was a Kenite; that in his time the oracles began to be given through prophets instead of through the medium of Urim and Thummim; that the Kenites introduced Jehovah-worship into Israel; that the leading prophets of Israel were Kenites [hence Elijah and Elisha, who are here meant, were styl-

*Mr. Bunsen considers the Biblical genealogies not as lineal from father to son but often as figurative descriptions of affiliations of tribes. Hence he classes the priests of the family of Ithamar, the reputed son of Aaron as Kenites, and also many of the Judæan families of Palestine, including the line of David among them.

ed *Rechab* and *Pharisee*]; and that already, in the patriarchal time, Job, the Kenite, referred to his eye being enlightened by the lamp of God, to his walking through the darkness by the Divine Light, to 'the Secret of God' as being in his Tabernacle. Job was 'eye to the blind, and feet to the lame, father to the poor, and Searcher of the Unknown.' Was 'the Secret of God' in the tent of the Kenites during the forty years that Moses dwelt among them? Did Moses receive his first revelations concerning his future mission through Kenite 'Searchers of the Unknown'? We have, perhaps, sufficient reason to think so."

While we may not be prepared to accept Mr. Bunsen's conjectures as established propositions, it must be evident that he has produced testimony sufficient to show that a religious sept or community existed in and around Palestine, analogous to the Druses of Lebanon and certain sacerdotal tribes of Indians in North America.

The later writers in the Hebrew Canon only mention the Rechabites. When Jehu was endeavoring to seize the Israelitish monarchy, he eagerly sought the favor and countenance of Jehonadab "the son of Rechab." The prophet Jeremiah describes an interview with "the House of the Rechabites," in which they declared to him that they obeyed the ordinances of Jonadab, the son of Rechab, their "Father" or abbot, to drink no wine, build no dwelling-houses, and cultivate no fields. In return, the Lord promises them prolonged existence before him.

The "Hhakma literature" of the Hebrew Scriptures distinctly recognises the existence of the Secret Doctrine. In the Maschil of Asaph the seer—*Psalms* lxxviii.—is this preface: "I will open my mouth in a parable; I will utter allegoric sayings of ancient time which we have heard, and our fathers have communica-

ted to us." The *Book of Proverbs*, or Parables, begins with the following significant statement of its purpose: "To know Wisdom and instruction, to understand the words of Intelligence—to receive discipline of knowledge, justice, judgment and regulation of conduct—to impart prudence to the rash, perception and discretion to the young. The wise hear and increase their knowledge, and the intelligent acquire skill to understand the parable and mystic utterance, the words of the wise and their arcane saying."

In the later periods of the Judæan nationality, the fact of the Secret Doctrine becomes even more conspicuous. The *Talmud* illustrates this abundantly. The whole legend of creation and Eden was allegorised. "Before Adam had sinned," says the *Zohar*, "he heard only that wisdom, the light of which comes from above; he had not separated himself from the tree of life. But having yielded to the longing to know earthly things and to descend to them, he was attracted by them; he knew the evil and forgot the good; he separated himself from the Tree of Life. Before men had committed this sin, they heard the voice from above; they possessed the heavenly wisdom, and preserved their glorious and higher nature. After their sin, however, they did not even understand the voice from below."

The Pharisees of this period were worthy descendants of the Kenites and Rechabites of the former time. They were gnostic and philosophic in their sentiments, and their teachers inculcated many customs and opinions which their Sadducean adversaries, taking the Mosaic books literally, rejected without scruple. "The Pharisees follow the leading of reason," says Josephos, "and what that prescribes them as good, they do. They think that they ought to observe the dictates of reason as a guide to their conduct."

Nevertheless, they united with the others in closing

the Canon of Scripture, and sought to "make a hedge about the law." Though acknowledging the Gnosis or occult wisdom, they would only instruct select individuals. The Alexandrian Jews, however, could not regard the Scriptures as a stereotyped expression of unvarying truth, but as an arcane hieroglyphic, the outward sign of an inward mystery. "Great are thy judgments," says the *Book of Wisdom*; "they can not be expressed; and therefore unnurtured souls have erred." Acting upon this concept, they were broader and more liberal in the matter of instruction than their Palestinian brethren, who were antagonistic to every doctrine which they did not find in their own Oracles.

It may be remarked that much obscurity exists in the Hebrew Sacred Books in regard to these matters. The critical reader will perceive that they abound with *lacunæ* and interpolations. Much has been lost or omitted, and somewhat has been added to suit the notions of a later day. It was a common thing in earlier periods to tamper thus with men's writings.

The earlier Christian teachers classified their own doctrines as esoteric and popular. "Many the called, but few the elect" was their maxim. "To those whom thou gavest me, I gave thy word," is a declaration ascribed to Jesus. We are accordingly told that "he spoke to the multitude with many parables, as they were able to hear it; that he never spoke to them except with a parable; but that privately he set forth every thing to his own disciples." When these asked him why he did so, he replied: "Because it is given to you to know the mysteries of the kingdom of God, and it is not given to them: therefore I speak to them in parables."

The suggestion has been made with great plausibility, that the early believers belonged to the Essenean fraternity. Even Paul declares, that after his reception of the new faith, he went immediately into Arabia.

There their communes abounded. John the Baptist is represented after the style of a member of the Mystic Brotherhood, and the baptism and temptation of Jesus are described in guarded language, yet like a Mithraic initiation. "He was in the Desert forty days, put to the test by the Satan, and was with the wild beasts; and the angels ministered to him." The tests or probations were applied to every neophyte as coming from the powers of Evil; and wild beasts, or initiated persons so designated, were with him, and at the end he was enthroned and served as a king at an entertainment. It was usual to celebrate the telestic rites in *petræ* or caverns in the rocks; and the hierophant was probably denominated by the common form of rebus, *Peter*—a Chaldaic term signifying interpreter. The extraordinary passage found in the *Gospel* inscribed to Matthew, is an example of this peculiar under-meaning: "Thou art Peter, and upon this *petra* I will build my church, and the gates of Hades [the rulers of Darkness] shall not prevail against it; and I will give thee the keys of the kingdom of the heavens." Whatever the import or even the genuineness of this passage, it is manifest that there existed an esoteric doctrine which the great body of Christian believers knew nothing about. It did not require the uncontroverted evidence of the unknown author of *Keys of the Creeds* to show this fact.

Paul himself appears to have acted the part of an expositor of the arcane doctrines. He and his fellow-laborers he declares to be "stewards of the Mysteries of God," and he also says that they speak the wisdom of God in a mystery, the occult wisdom, which none of the archons of the Grecian rites knew any thing about, as it had been kept secret from the period before their time. (*Epistle to the Korinthians*, I. II.) It was his purpose, however, to disclose and not to conceal. He sought to break down the Pharisaic hedge around the

law and to dissolve the oath-bound obligations of the Esseneans. He knew the story of Abraham and his two sons, and explained it as an allegory; and he declared the account of Moses and the early Israelites to be typical writings "for admonition." In the *Gospel* ascribed to Luke is the denunciation which inflamed the zeal of the Great Apostle: "ye have taken away the key of the arcane knowledge; you go not in yourselves, and those who would go in you hold back."

In his letter to the group of Roman disciples he assures them of the disclosure of the Mystery which had been preserved in silence from the archaic times, that it was now made known to all nations. "We are using great openness of speech," he wrote to the Corinthians. "Viewing the divine glory with face unveiled we are becoming transformed into the same likeness. Having received this ministry of justice, we have renounced the secret rites of shame, neither walking in crafty art nor disguising the word of God, but commending ourselves by making the truth manifest."*

This course of his did not escape censure. He was disapproved by other apostles, and all his disciples in Asia Minor abandoned him. "In his epistles" says Peter, "are things *dysnoetic* and repugnant to the higher understanding, which the uninstructed and the unstable wrest to their own destruction." Jude described him as impious, and denying the only Lord. The letters to the seven churches in Asia, as given in the *Apocalypse* are all aimed against him.

The religious conflict of to-day is manifestly a form of the old controversy. The Roman clergy, worshipping the Mother of God, and with their chief Bishop, the successor of Peter, the hierophant of the secret rites, and

*He refers evidently to the peculiar exhibition at the initiations, the philosophic technique, and the improper interpretations of the Hebrew Sacred Books.

possessor of the keys of knowledge, are the occultists.

The other Christian sects more or less represent the side of Paul, the Apostle to the nations. Well would it be for them, if they would follow in his "more excellent way"—charity, the path of the esoteric Christianity.

THE TARO.

BY

T. H. BURGOYNE.

THE EIGHTH KEY: the letter *Cheth*.

The eighth key is symbolised by a woman seated upon a throne. Her breasts are girdled by a string of pearls, the *rosary*, and upon her head she wears a crown of iron lances. She holds in the right hand a sword, the point elevated, and in her left a balance. This is the symbol of absolute justice, and signifies justice in its equilibrium: it is the sign of *realization* and of that which comes by revelation. It is likewise the sidereal light or astral spirit of which Paracelsus speaks, and when viewed from its occult plane signifies—in *the intellectual world*—attraction and repulsion. In *the physical world*: relative justice, fallible and limited, which emanates from men.

THE NINTH KEY: the letter *Teth*.

The ninth key is symbolised by the Hermit. Broadly considered it is the symbol of Initiation, for herein, we behold the sage wrapped in an ample cloak, to shield him from the contaminating influences in the world of matter. It is the spiritual garment of the soul which protects the wearer from the power of the world, and enables him to rest calmly in the midst of its follies, and he carries the staff, *the magic wand*, to guide his footsteps, in his right hand; and a lamp, the light of the soul, in his left, wherewith to light up the mysteries

of the past, present, and future.* This symbol contains the absolute of the mysteries, and signifies—in the *intellectual world*—prudence, care, *material wisdom*, and the director of the will. *In the physical world*: circumspection, reflection, thoughtful study, and the guide to actions.

THE TENTH KEY: the letter Jod.

The tenth key is the symbolical number of the Kabbalah, and is represented by the wheel of Fortune, upon the *external* rim of which are figured the fish, the rabbit, and the monkey. It is the symbol of the Phallus, and pertains unto all the rites and ceremonies which carry out the symbolism of the sexual idea. It is the Rota or Taro of Hermetic science, and the *Chakra* of Hindu philosophy. It is the Kosmic wheel of Ezekiel, and the key of universal kingdom and signifies—in the *intellectual world*—the authority of a ruler. *In the physical world*: Good and evil fortune—luck.

THE ELEVENTH KEY: the letter Kaph.

The eleventh key is represented by a young female who closes with her hand without any effort the jaws of a Lion. This key symbolises the power of the Human over the animal planes, and shows the superiority of calm dignity and cultured intelligence over savage instinctive force. This emblem is feminine, and when considered, signifies—in the *intellectual world*—moral and cultured force. *In the physical world*: the organic forces of humanity.

THE TWELFTH KEY: the letter Lamed.

The twelfth key is symbolised by a man suspended or hung up by one leg from a tree. It is the emblem of punishment, of just retribution for treasonable crimes, of suffering the consequences of sin. In another aspect it is Prometheus bound and undergoing torment for

*Special attention should be paid to this symbol, because it represents the highest unit we possess, viz. the number 9. T. H. B.

his inglorious crime against the majesty of Divinity, and shows the justice meted out to all who reveal the sacred mysteries of nature imparted under the solemn oaths of initiation. Judas Iscariot, is here represented by reason of the betrayal of his master. This hieroglyphic signifies—in *the intellectual world*—the precept of loyal duty. *In the physical world*: sacrifice and faithful obedience to the conscience.

THE THIRTEENTH KEY: the letter *Mem*.

The thirteenth key is represented by death in the form of a skeleton mowing down bodies with a scyth in a pasture, where men are growing like vegetation. This key is the symbol of necromancy, the black art, and death. For the initiate it is the sign of compensation: to the vulgar it is a terror, and a spectre of untold calamity. Here in this hieroglyphic life and death meet face to face: it is a glorious sign upon the higher planes as it means the transformation of the material into the immaterial, the visible body into the invisible soul, and signifies—in *the intellectual world*—the ascension of the purified spirit to the divine spheres. *In the physical world*: natural death, and the grave, the final end of all mundane things.

THE FOURTEENTH KEY: the letter *Nun*.

The fourteenth key is represented by an angel with snow white wings, and the sign of the sun upon her forehead. Upon her bosom she bears the signs of the triangle and square. She is pouring out from one jug into another two essences, which when combined form the elixir of life. This key is the symbol of the *two* primal combinations *positive* and *negative*, male and female, which rule and dominate all the kingdoms of the world. It is the universal solvent which transmutes the base metals into shining gold, and signifies—in *the intellectual world*—the combinations of ideas which

form the moral life of man. *In the physical world:* the combination of the dual forces of nature.

THE FIFTEENTH KEY: the letter *Samech*.

The fifteenth key is represented by a figure of the Devil with hoofs, horns and tail complete. Upon each side of his Satanic majesty stands an imp ready to obey the infernal thought of his diabolical master. It is the hieroglyphic of black magic, and indicates the infernal means wherewith the black magi deceive the people. It is the goat of Mendes, and is the true emblem of false prophets and false teachers, and signifies—in the intellectual world—the mysteries of magic, and the realm of the elementaries of nature. *In the physical world:* unforeseen fatalities, natural calamities and convulsions of nature; also occult phenomena upon the material plane.

THE SIXTEENTH KEY: the letter *Gnain*.

The sixteenth key is represented by men falling from a high tower in which there is an explosion transpiring. It is a sign of the fall which waits upon unbecoming pride and vanity. It is the hieroglyphic of weakness, instability and effeminateness and signifies—in the intellectual world—the exhaustion of the spirit which attempts to penetrate the mystery of God. *In the physical world:* the overthrow of fortunes, and the down fall of empires.

THE SEVENTEENTH KEY; the letter *Phe*.

The seventeenth key is represented by a flaming star having eight rays which enclose seven other stars hovering over a young nude maiden, who sheds upon the arid earth the fluids of universal life contained within two cups, one of Gold, the other of Silver. Near her is seen a butterfly basking upon a rose. It is the symbol of Hope, and the hieroglyphic of eternal youth; it is the Heaven of the magi, and the home of the grand initiator of the mysteries of life and death, and signifies—in

the intellectual world—the interior light which illuminates the soul. *In the physical world*: hope.

THE EIGHTEENTH KEY: the letter *Tsade*.

The eighteenth key is represented by a figure of the moon half obscured, brightens into a pale twilight; two winding paths loose themselves in the distant wilderness. In front of one of these paths cowers a wolf, and before the other a dog barking at the moon, and between these two is a craw-fish or crab. It is the hieroglyphic of the moon and lunar influences; it is the symbol of *Reflection*, and is the emblem of all negative forces and operations. This key shows enchantments by the means of natural magic, and unveils the mysteries of all magnetic substances. *In the intellectual world* it signifies the obscuration and darkness which enshrouds the soul when it submits itself to the empire of the passions. *In the physical world*, deception and hidden forces.

THE NINETEENTH KEY: the letter *Koph*.

The nineteenth key is represented by a figure of the radiant sun, illuminating two little children, who are holding each other by the hand in the midst of a circle formed of beautiful flowers. This is the sign of the sun. It is the hieroglyphic of power and light: the emblem of innocence, and the symbol of that perfect happiness which only comes unto those who are both innocent and pure. It is the sign of the regeneration of man, and signifies—in *the intellectual world*—sacred truth and purity. *In the physical world*: Peace and happiness.

THE TWENTIETH KEY: the letter *Resch*.

The twentieth key is represented by the angel of saint John sounding the trumpet of doom, the last day, the resurrection of the dead. Below the angel are the graves of past generations opening and the occupiers thereof rising unto judgement. This is the hieroglyphic of *change*. It is the philosophic crucible of nature

wherein all things are smelted and transformed: it is the emblem of the restless action of chemical forces, and signifies—in *the intellectual world*—both vegetation and eternal life. *In the physical world*: that which the profane conceive to be miracles.

THE TWENTY-FIRST KEY: the letter *Schin*.

The twenty-first key is represented by the Kabbalistic crown, formed of golden roses. This crown is circular, and upon the four points of the compass is the head of a man, a bull, a lion, and an eagle; within the center of the crown shines the chief jewel, the pearl of great price: *it is the star of Bethlehem*, the divine Ego which confers upon the human soul the attribute of immortality. It is this hieroglyphic of the at-one-ment, the sign of completion and victory. It is the omega of the soul's initiation, and the king of the Kosmos. It is the emblem of the Hindu Nirvanā, and therefore has no signification but triumph in the intellectual worlds, nor any thing but absolute victory upon the planes of matter.

THE TWENTY-SECOND KEY: the letter *Tau*.

This is properly speaking an unnumbered key, and is equivalent to the cypher. It is represented by the fool, and is shown by the figure of a blind man carrying a wallet upon his back leaning against a fallen pillar. The wallet shows the faults of mankind; the fallen pillar, the ephemeral nature of all material works. It is the symbol of man who is the slave of matter: it is the sign of ignorance and folly, of man ruled by the animal, and consequently has no signification at all in the realms of the intellect.

NOTE. Those readers who are at all familiar with the Taro will notice that I have not conformed to the usual rule of numbering the two last keys. The crown of the magi given by me as No. 21 is, by Eliphas Levi and others, given as No. 22. I can only say by way of explanation that the order adopted by me is *the correct one*. In the past there has been a greater desire to *mislead* than to *instruct*. The 21st key of the Taro is known by initiates to be the most important of all containing as it does all the rest within itself: as such it is *the polar opposite* of the 22nd key or the fool. T. H. B.

To be Continued.

*LIVES OF THE PHILOSOPHERS AND
SOPHISTS.*

BY

EUNAPIOS.

Translated from the original Greek.

Continued.

Having performed the sacred rites Maximos hastened to Sosipatra, and asked her to examine carefully and ascertain whether she was still afflicted with this passion. She replied that it had left her, and then related to Maximos the details of his invocation,—the time, place and everything that had been done, as if she had actually been present at the appearing of the signs and visions. Astounded Maximos fell to the ground, and acknowledged that the woman was a divine being. "Rise, O child," said Sosipatra, "the gods will love and aid you, if you do not devote yourself to earthly (trifling), and perishable things."

Hearing this Maximos was correspondingly elated, and went forth believing that he had preserved this divine woman from an imminent danger. Philometor beaming with joy awaited him at the gate, with many of his companions. When he saw Philometor he cried to him from afar in a loud voice: "By the gods, my friend, cease to burn wood in vain*, as though he knew of the sorcery Philometor had practiced. And Philometor thinking that Maximos spoke by divine authority became fearful of the consequences and abandoned his evil intentions, despising the purpose which he had sought to carry out. From that time they entertained for each other a pure, spiritual affection.

On one occasion when all her pupils and associates were with her—except Philometor, who was driving in

*i. e. Cease to make sacrificial incantations.

the country—a discussion about the nature of the soul arose. After many and various notions had been advanced, Sosipatra examined and refuted by solid demonstrations all objectionable and irrational opinions, and then fell to discussing the descent of the soul, what part of it was subject to punishment, and what was immortal, etc., speaking with a certain divine furor like one inspired. All at once she ceased, and for a while was like one in a trance, then suddenly exclaimed: “what is this! my cousin, Philometor, riding in his chariot, is overturned in a dangerous place. He came near breaking his legs, but his servants were diligent and saved him from injury except that his hands and shoulders are slightly hurt. He is carried on his litter, and invokes the immortal gods.” All this had happened exactly as she told it: whence every one believed that Sosipatra was everywhere, and present to all things happening, which philosophers affirm of the gods.

Sosipatra passed to a higher sphere, leaving three children. The names of two it is not necessary to mention but the third, Antoninos, was worthy of his illustrious parents. He located near the mouth of the Nile called Kanobos, and there gave himself wholly to the initiated priests, verifying the prediction of his mother concerning him. Young men who wanted to purify their souls and imbibe the truths of philosophy resorted to him, and the temple was full of youths who devoted themselves to sacred work. Antoninos therefore though still apparently a man, and dwelling with men, predicted to all his associates and disciples that after his departure from this life the great temple would be destroyed, and that all the magnificent and holy shrines of Serapis and the other deities would give place to confusion and deformity, and that a certain fabulous and hideous darkness (ignorance) would dominate the most beautiful things on earth. Time accurately verified all this, and

the prediction showed the power of the oracle. Of this race,*—it is not my intention to write the *Eœai†* (*Hoiai*) of Hesiod—were certain emanations of the stars as it were, scattered and dispersed into another species of so-called philosophers whose relation to Philosophy was purely that of money-making. They were indeed often in judicial places, not like Sokrates in the royal porch; nor did they, like him, ignore business and despise money. Philosophy was to them the wearing of the cloak, the memory of Sosipatra, and the repetition of the sayings of Eustathios. And for the public view there were so many chests full of books that they would have made a load for numerous camels. These books, which they knew accurately, did not even refer to the ancient philosophy but contained records of testaments and copies of the same, contracts, bills of sale, notes of their actions and whatever else full of misery, error and frailty, that the world considers praiseworthy. Thus the prediction of Sosipatra concerning future things was verified, and the names of these I may not record: for it is my intention in this book to alone commemorate lives of *worthy men.‡*

But one of her children, Antoninos by name, whom I have before slightly mentioned, remaining at Alexandria, was so delighted with the temple at Kanobos that he gave himself entirely to the worship of the gods there, and the cultivation of the sacred and arcane mysteries, and acceded by quick progressions to an affinity

*i. e. Sosipatra's.

†In this work Hesiod gave a list of the heroes and a detailed account of their families and actions. Eunapios by his remark means that he will not give an account of all the descendants of Sosipatra or the particulars of their lives.

‡These philosophasters were the other two children of Sosipatra, to whom Eunapios has previously referred. They were apparently the black sheep of the family. I say *apparently*, because it is pretty evident that a part of the text referring to these two unnamed children of Sosipatra and their progeny is lost.

with the immortal gods,—neglecting his body and despising all corporeal pleasures he cultivated a wisdom unknown to the multitude, concerning which a long dissertation would be appropriate. He exhibited nothing indeed theurgic or aside from ordinary religious rites to the public observation lest he should excite the suspicions of the imperial authorities, and thereby render himself liable to be persecuted*. All admired the conscience, patience and magnanimity of this man, and those who went to Alexandria visited him by way of the sea. The city of Alexandria was then on account of the temple of Serapis a certain sacred place as it were, to which multitudes from all quarters of the world resorted. After they had rendered divine worship they hastened to Antoninos; some going by land, and others by sea, combining recreation with serious business.† Of those who were accorded an interview some propounded logical problems which were immediately and satisfactorily solved according to the Platonic wisdom, but those who asked questions concerning divine (arcane) things addressed a statue, so to speak, for they received no answer: he with his eyes directed to Heaven remained silent and impervious to persuasion, nor did any one ever see him rashly engage in discussions of this kind. It soon appeared that Antoninos possessed a divine foreknowledge: for he had scarcely departed from this life when the worship of the gods in Alexandria and the Serapian temple were alike destroyed: not only religion but sacred buildings were overthrown, and

*Under the Christian Emperors the Pagans were allowed little or no liberty of speech.

†The celebration of the annual festival of Serapis happened to take place during my stay, and I was more than once induced to join the gay multitudes that flocked to the Shrine at Canopus on the occasion. Day and night, as long as this festival lasted, the great canal, which led from Alexandria to Canopus, was covered with boats full of pilgrims of both sexes.—THE EPICUREAN.

all things received the condition which, according to poetical fables, followed the victory of the Giants. The temples at Kanobos experienced the same fate, for the Emperor Theodosios* then reigned, and Theophilos† was ruler‡ of the irrational rabble, a certain Eurymedon,

Among the savage giants chief.¶

Evetios was the civil governor of Alexandria, and commanded the Roman legions stationed there. These wreaked their ire on stones and stone-cutters, attacking those who could not bear even the rumor of war. They demolished the temple of Serapis, and cast out with hostile hands the sacred offerings and ornaments, making war without provocation, and obtaining a victo-

*Theodosios, misnamed "the great," was born in 346 A. D., and died in 395. He became a Christian and an unrelenting foe of all who held to the Pagan faith. Zosimos says (lib. IV): "He convened the senate who firmly adhered to the ancient rites and customs of their country, and could not be induced to join with those who were inclined to contempt for the Gods. In an oration he exhorted them to abandon their former errors, as he termed them, and to embrace the Christian faith, which promises absolution from all sins and impieties. But not a single individual of them were persuaded to do this, nor would they recede from the ancient ceremonies, which had been transmitted to them from the building of their city, and prefer to them an irrational assent: having, as they said, lived in the observance of them almost twelve hundred years, in the whole space of which their city had never been conquered, and, therefore, should they change them for others they could not foresee what might ensue. Theodosios therefore told them that the treasury was too much exhausted by the expenses of sacred rites and sacrifices, and that he should therefore abolish them, since he neither thought them commendable, nor could the exigencies of the army spare so much money. The senate replied that the sacrifices were not duly performed unless the charges were defrayed from the public funds. Yet thus the laws for the performance of sacred rites and sacrifices were abolished, besides other institutions and ceremonies, which had been received from their ancestors. By these means the Roman Empire, having been devastated by degrees, has become the habitation of Barbarians, or rather, having lost all its inhabitants, is reduced to such a form that no person can distinguish where its cities formerly stood."

†Theophilus, bishop of Alexandria, an ignorant and turbulent ecclesiastic, died in 412 A. D. Zosimos refers to him as the first of the bishops who "opposed the ancient sacred rites and observances,"

‡i. e. Bishop.

¶Odyss. Lib. VII. 59.

ry without a battle, or even a shadow of resistance. They indeed fought images and ornaments, not only tearing them down but beating them into pieces, and everyone detected in concealing anything of this kind was subjected to military discipline. The foundation alone of the Serapian temple remained, since this was composed of very heavy stones not easily moved.* Thus these noble, and valiant warriors boasted that they had overthrown gods with bloodless hands, but they were tainted with the crime of avarice, and claimed praise for sacrilege and impiety. Afterwards they brought into the sacred place people known as monks, men in form but in their lives swine, who publicly committed many unmentionable crimes.† Indeed it seems to be a characteristic of their religion to despise divinity, and desecrate holy places. At this time every man had tyrannical power who wore a black robe, and acted disgracefully in public,—to such a vestige of virtue did the human race arrive, concerning which we have treated in our general History. They likewise established monks at Kanobos in order that even there men might be taught to worship convicted and evil slaves instead

*The great temple of Serapis, one of the chief glories of Ancient Egypt, was destroyed in 389 A. D., and with it perished the greater part, if not all, of a priceless library. Christian ignorance and barbarity struck science and art a deadly blow by demolishing the colossal and majestic fanes erected to the Gods of Egypt, Greece, and Rome by the ancient *Pagans*. Many of these magnificent temples, especially in Egypt, contained large libraries of costly and valuable books, the destruction of which caused an irreparable loss to culture and Philosophy. The Christian fanatics considered it a duty to destroy all the remains of *Pagan* art and science.

†Many of the monks, in the cities especially, were illiterate, fanatical and criminal, and doubtless deserved the severe strictures of Eunapios. We must not forget, however, that some of the monks were men of learning and piety. The anchorites or hermit monks of Egypt attained to a high degree of psychical purity, and spent their lives in study and prayer. They were rigid ascetics, and subsisted on a meagre diet of fruits and vegetables, often fasting for days at a time. During the Middle Ages the monastic orders were the repositories of art and science, and if it had not been for them almost every vestige of ancient learning would have perished.

of the intelligible gods. For the monks, collecting the bones and heads of those malefactors who had been convicted and executed by legal authority, on account of a multitude of infamous crimes, exhibited them as *gods*, and worshiped their sepulchres, and considered themselves participants of a divine superiority and therefore better than other men if they thus defiled their tombs. These monks were called martyrs, deacons and legates of our prayers and petitions to the gods [and bearers of their answers to us]: in reality they were evil and vile slaves, and carried on their bodies the marks of the punishment* inflicted on them for their crimes. Such are the *gods* which the earth now produces! These things verified the remarkable prophecy of Antoninos, for he had declared publicly that the temples would be turned into sepulchres. Likewise the great Iamblichos—this we omitted to note in his life—when on one occasion a certain Egyptian challenged Apollo and the god at once appeared, to the astonishment of the spectators,—“cease to wonder, my friends,” he said, “this is only the spectre of a deceased gladiator.” Thus to perceive a thing by spiritual intuition, and to see it by the fallacious eyes of the body, are essentially different. Iamblichos saw the present evil and Antoninos the future, and this alone shows the greater psychic power of the latter. Antoninos having reached extreme old age departed from the corporeal life easily, and without sickness. And the profanation and ruin of the sacred temples and shrines, predicted by him, excited the grief and indignation of all *intelligent* men.

NOTE.—This truly extraordinary prophecy was fulfilled to the letter. Antoninos was certainly a seer of the highest type.

*i. e. Scourging.

A similar prophecy is found in the noted Asklepiian Dialogue, attributed to Hermes Trismegistos, a Latin translation only of which is extant. The following is Taylor's version of this remarkable prediction: "Are you ignorant, O Asklepios, that Egypt is the image of heaven, or, which is more true, a translation and descent of everything which is governed and exercised in heaven? And, if it may be said, our land is truly the temple of the whole world. Nevertheless, because it becomes wise men to foreknow all things, it is not lawful you should be ignorant that the time will come when it may seem that the Egyptians have in vain, with a pious mind and sedulous religion, paid attention to divinity, and all their holy veneration shall become void and of no effect. For divinity shall return from earth to heaven, Egypt shall be forsaken, and the land which was the seat of divinity shall be destitute of religion, and deprived of the presence of the Gods. For when strangers shall possess and fill this region and land, there shall not only be a neglect of religion, but, which is more deplorable, there shall be laws enacted against religion, piety, and divine worship; they shall be prohibited, and punishments shall be inflicted on their votaries. *Then this most holy land, the seat of places consecrated to divinity, and of temples, shall be full of sepulchres and dead bodies. O Egypt, Egypt, fables alone shall remain of thy religion, and these such as will be incredible to posterity, and words alone shall be left engraved on stones, narrating thy pious deeds.* The Scythian also, or Indian, or some other similar nation, shall inhabit Egypt. For divinity shall return to heaven, all its inhabitants shall die, and thus Egypt, bereft both of God and man, shall be deserted. I call on thee, O most holy river and to thee predict future events. Thou shalt burst forth with a torrent of blood, full even to thy banks, and thy divine waters shall not only be polluted with blood, but the land shall be in-

undated with it, and the number of the dead shall exceed that of the living. He likewise who survives shall only by his language be known to be an Egyptian, but by his deeds he will appear to be a stranger. Why do you weep, O Asklepios? Egypt shall experience more ample and much worse evils than these, though she was once holy, and the greatest lover of the gods on the earth, by the desert of her religion. And she who was alone the restorer of sanctity and the mistress of piety, will be an example of the greatest cruelty. Then also, through the weariness of men, the world will not appear to be an admirable and adorable thing. This whole good, a better than which, as an object of perception, there neither is, nor was, nor will be, will be in danger, and will be grievous to men. Hence this whole world will be despised, and will not be beloved, though it is the immutable work of God, a glorious fabric, a good compounded with a multiform variety of images, a machine of the will of God, who in his work gave his suffrage without envy that all things should be one. It is also a multiform collected mass, capable of being venerated, praised and loved by those that behold it. For darkness shall be preferred to light, and death shall be judged to be more useful than life.* No one shall look up to heaven. The religious man shall be accounted insane, the irreligious shall be thought wise, the furious brave, and the worst of men shall be considered a good man. For the soul and all things about it, by which it is either naturally immortal, or conceives that it shall attain to immortality, conformably to what I have explained to you, shall not only be the subject of laughter, but shall be deemed a vanity. Believe me, likewise, that a capital punishment shall be appointed for him who applies himself to the religion of intellect. New statutes and new laws shall be established, and nothing

*i. e. materialism will be rampant.

religious or which is worthy of heaven, or celestial concerns, shall be heard, or believed by the mind. There will be a lamentable departure of the Gods from men, noxious angels will alone remain, who being mingled with human nature will violently impell the miserable men of that time to war, rapine, fraud, and everything contrary to the nature of the soul. Then the earth shall be in a preternatural state, the sea shall not be sailed in, nor shall the heavens accord with the course of the stars, nor the course of the stars continue in the heavens. Every divine voice shall be dumb by a necessary silence, the fruits of the earth shall be corrupted, nor shall the earth be prolific, and the air itself shall languish with a sorrowful torpor. These events and such an old age of the world as this shall take place, such irreligion, inordination, and irrationality of all good. When all these things shall happen, O Asklepios, then that lord and father, the God who is first in power, and the one governor of the world, beholding the manners and voluntary deeds of men, and by his will, which is the benignity of God, resisting vices and recalling the error arising from the corruption of all things, washing away likewise all malignity by a deluge, or consuming it by fire, or bringing it to an end by disease and pestilence dispersed in different places, will recall the world to its ancient form, in order that the world itself may appear to be an adorable and admirable production, and God, the fabricator and restorer of so great a work, may be celebrated by all that shall then exist, with frequent solemn praises and benedictions. For this *geniture** of

*By the *geniture* of the world the greater *apocatastasis* is signified, as is evident from Julius Firmicus; which restoration of things to their pristine state is, according to that author, accomplished in the space of three hundred thousand years. This great period comprehends in itself, according to Petosiris and Nekepsos, six less periods, the last of which is under the dominion of Mercury, and abounds with improbity of every kind, and inventions full of evil.

the world is the reformation of all good things, and the most holy and religious restitution of the nature of it, the course of time being accomplished,* since time is perpetual, and always was without a beginning. For the will of God is without beginning, is always the same, and is everywhere eternal."

That this Dialogue is of genuine antiquity and no forgery is, I think, unquestionably evident from neither Lactantius nor Augustine having any doubt of its authenticity, though it was their interest to have proved it to be spurious if they could, because it predicts, which is especially deserving of remark, that the memorials of the martyrs should take the place of the temples of the Gods. Hence Augustine concludes this to be a prophecy or prediction made *instinctu fallacis spiritus*, by the instinct or suggestion of a deceitful spirit. But that this prediction was accomplished is evident, as Dr. Cudworth observes, from the following passages of Theodoret: "Now the martyrs have utterly abolished and blotted out of the minds of men the memory of those who were formerly called Gods." And again, "Our Lord hath now brought his dead, *i. e.* his martyrs, into the room and place, *i. e.* into the temples, of the Gods; whom he hath sent away empty, and bestowed their honor upon these, his martyrs. For now, instead of the festivals of Jupiter and Bacchus, are celebrated those of Peter and Paul, Thomas and Sergius, and other holy martyrs." So far Taylor the Platonist, a philosopher of transcendent genius and insight.

The ancient Christians believed that the remarkable predictions which emanated from the famous Oracles and prophetic hierophants of Pagan antiquity were inspired by the Devil or his demons: the modern scientists and literati ascribe them to the frauds and machinations of cunning priests. Both theories are false and

**i. e.* a mundane period being finished.

nonsensical, but the last is specially ridiculous and puerile. In this connection it may be appropriately observed that the opinion of a modern *scientist* on any arcane or occult subject is of no value whatever.

MAXIMOS.*

Maximos, whom we have already mentioned, the author personally knew, but did not meet him until he was an old man: he heard his voice which was as if one heard the Homeric Athena or Apollo. The balls of his eyes were rolling; his beard was long and white; his countenance expressed the power and genius of his intellect. It was a joy and harmony to hear and see him: through both senses did he impress his visitor, neither could one bear the sharpness of his eyes, nor the swiftness of his discourses. None of the experienced sophists who engaged in discourse with him dared to speak against him, but silently acquiescing in his arguments they accepted his words as if they emanated from an oracular tripod—such sweetness and eloquence did he possess. He came of a noble and wealthy family. He had brothers whom he did not permit to excell him, he being first in everything: Claudianos,† who taught in Alexandria, and Nymphidianos who practiced the profession of a sophist at Smyrna with success. Maximos was imbued with the wisdom of Aidesios, and was selected by his master to be the teacher of the Emperor Julian. Julian, all the other members of his family being

*Suidas: Maximos, of Epeirotes or Byzantium, a philosopher, teacher of Julian the Apostate, wrote *On Indissoluble Antitheses* (Περὶ ἀλύτῳ ἀντιθέσεων), *On Principles* (Περὶ καταρχῶν), *Concerning Numbers* (Περὶ ἀριθμῶν), *Commentary on Aristotle* (ὕμνημα εἰς Ἀριστοτέλην), and certain other works addressed to the Emperor Julian. The writings of Maximos are lost, except the poem *On Principles* which is extant in a mutilated form. It was first edited by Fabricius, Bibl. Gr. vol. VIII p. 415. There are later editions with an improved text by Gerhard, Lips, 1820; Koechly, Paris, 1862; Ludwich, Lips., 1877, which is the best.

†He was the father of Claudian, the Latin poet, according to Claverius and Gesnerus.

destroyed by Constantius—the details of which destruction are accurately given in the life of Julian—alone remained, ignored on account of his tender age, and sickly appearance. He was committed to the charge of some of the imperial eunuchs, and they took special care that he should become a Christian. But in this matter he showed the greatness of his nature. He so quickly mastered all the books which he was required to study, that his teachers were annoyed that they had no further instruction to give the child. Finally, as the eunuchs had nothing more to teach him, nor he anything to learn from them, they asked his cousin, the Emperor Constantius, to permit the boy to learn rhetoric and philosophy. The Emperor, God willing, consented, desiring that Julian should concern himself entirely with books or wandering about rather than with any idea of ascending the imperial throne. When this indulgence was granted to Julian, and an ample revenue and a royal escort were assigned him, he went wherever he pleased. Attracted by the fame of Aidesios, who was now aged and feeble, he visited Pergamos. Aidesios' chief disciples were Maximos (of whom we now write), Chrysanthios of Sardis, Priskos of Thesprotis or Molossos, and Eusebios* of Mindus, Karia. Julian, who was a mature man in his youth, so to speak, was cordially received by Aidesios, and allowed to hear his private discourses and lectures. He was so greatly impressed by the divine wisdom and psychical power of the philosopher that he would not leave him, but like those bitten by the serpent *dipsas*,† as it is said, displayed an eager and insatiable thirst for learning. Julian likewise sent Ai-

*The works of Eusebios, who was a profound and admirable philosopher, are most unfortunately lost. There is an excellent edition of the valuable and interesting fragments of his writings (preserved by Stobaios) by Mullah in his *Fragmenta Philosophorum Græcorum* Vol. III. Paris 1881. These *Fragments* are most beautiful and truly golden, as Orellius rightly observes.

†A venomous serpent whose bite caused intense thirst.

desios many royal gifts but he refused to receive them. Finally, sending for Julian, he addressed him thus: "You know well my mental disposition, having often heard me discourse, and you have likewise doubtless perceived that the organ* of the mind is affected and that it is on the point of being dissolved into its elements. But you, if you wish to be further initiated, O beloved child of wisdom--for such your soul shows you to be--must apply for instruction to my genuine disciples. In them you will find an abundance of every species of wisdom and learning. If you are initiated into the Mysteries you will blush to recollect that you were ever content to be a mere man. I wish, indeed, that Maximos and Priskos were here, but unfortunately one is at Ephesos, and the other has gone to Greece. Eusebios and Chyrsanthios are alone with me at present: by receiving instruction from them you will relieve one who, on account of physical debility, is no longer able to teach you." Despite this advice Julian did not cease to visit Aidesios, though he spent most of his time with Eusebios and Chyrsanthios. Like Maximos, Chyrsanthios was much addicted to the study of occult science, and the production of marvellous phenomena, and gave little attention to anything else. Eusebios, indeed, when Maximos was present, refused to engage in rhetorical and dialectical disputations, but, in the absence of the latter, shone like a glittering star, such eloquence and grace were in his discourses. Chyrsanthios praised and endorsed the discourses of Eusebios, and Julian honored and profoundly admired the man.

Eusebios usually concluded his lectures thus: "these are intuitive truths, but the phenomena which deceive the senses are the works of sorcerers and of those who rashly have dealings with material powers." The divine Julian, constantly hearing this remark, said pri-

**i. e.* the body.

vately to Chrysanthios: "if you love the truth, my dear Chrysanthios, explained clearly to me the meaning of this Eusebian epilogue." The profound and prudent reply was: "you will act wisely by learning the meaning not from me but from the author himself." On account of this answer Julian esteemed Chrysanthios most highly, and determined to take his advice. On the first occasion thereafter he boldly asked Eusebios the meaning of the epilogue which followed all his lectures and discourses. Eusebios fluently and mellifluously responded: "Maximos is one of the oldest and most learned disciples of Aidesios, and by virtue of the acumen of his intellect and power of reasoning ignores mere logical demonstrations and enthusiastically cultivates magical science* [as something better]. Not long ago he invited us to accompany him to the temple of Hekate, where he gave many of us, a proof of his magical skill. Arriving there, and having duly saluted the Goddess, he said, 'be seated, my friends, and judge from what happens whether or not I am superior to the ordinary man.' Saying this, and we all having sat down, he burned a few grains of incense on the altar, and reciting to himself a certain hymn, unknown to us, pro-

*In the Platonic Sect they taught a common philosophy to all who came; but kept a profound silence as to the mysterious part of the system, especially after the Emperors became Christians: for they pardoned nothing which had the appearance of Magic. These philosophers never disclosed themselves but to people of tried fidelity, or whom they were sure of otherways. These they taught an occult philosophy concerning the different kinds of Divination, the nature and subordination of the Gods and Genii; the secret manner of worshipping them, and the ceremonies necessary to enter into a correspondence with them. For the Platonists promised to render man perfect and happy by procuring him an intimate union with the Divinity: and as, according to Plato, the immense space which separates us from the Deity is filled with beings subordinate to each other, they professed by the aid of a long chain of Heroes, Genii and Gods, to elevate the soul to the immediate vision of the sovereign God, there to become itself a Deity, by being absorbed and lost in the abyss of Truth, Being, and Goodness. Their science was called Theurgy. The Christians and Heathens agreed that there was something supernatural in this Sect.—La Bletterie's Life of Julian.

duced a wonderful proof of his theurgic power, for immediately the statue of the Goddess began to smile, and then clearly laughed. We were astonished and disturbed by this spectacle, but he exclaimed, "none of you should be disturbed by this thing: it is only a trifle. The lamps which the Goddess holds in her hands shall be lighted." And, in fact, almost before he had done speaking the light flashed forth. For a short time we contemplated this wonderful feat with astonishment and then departed. However, there is nothing in things of this kind which surprises me, or should astonish you: *the vital, essential thing is to purify our soul through and by intuitive reason.*"* The admirable Julian hearing this exclaimed: "Farewell! Apply yourself to your books: you have shown me the man I want." Taking an affectionate leave of Chrysanthios, he at once went to Ephesos. There he associated with Maximos, gave himself wholly to him, and ceaselessly sought to imbibe all of his wisdom. By the advice of Maximos Chrysanthios was called to Ephesos, and both of these philosophers could scarcely satisfy Julian's insatiable thirst for knowledge. When he was thoroughly instructed† by

*Golden words are these, and they should be perpetually present to every genuine student of the esoteric philosophy. The idle and puerile craze for phenomena which is now rampant is productive of much evil and little or no good. The managers of the Theosophical Society struck the stability and prosperity of their organization an almost fatal blow by weakly yielding to the clamorous demands of several materialistic, "hard-headed," Englishmen, and others, for the production of phenomena. It may be noted that phenomena *prove* nothing: they merely show, if of an occult character, (many of them are legerdemain performances) the possession of certain psychic powers of no high order by the producers thereof. They are eagerly sought by the ignorant and semi-educated, but are neither desired nor valued by those who are able, by the exercise of their intuitive powers, to pass beyond the realm of the sensuous.

†It is said that the philosopher (Maximos, doubtless) who was to initiate him having taken him into a temple descended with him and others into a subterranean grotto. When the evocations were concluded, on a sudden a dreadful noise was heard, and spectres of fire appeared. Julian, yet a novice, was seized with fear, and habitually made the sign of the cross. All disap-

them, hearing that something more was to be learned in Greece from the hierophant of the Eleusinian Goddesses, he quickly went to him. The name of the hierophant, who at that time presided over the Eleusinian mysteries it is not lawful for the writer to give, for he was initiated by him. This hierophant was by race one of the *Eumolpidae*. In the presence of the writer he foresaw the defacement of the temples, and the destruction of all Greece. He further prophesied that the writer should be a priest after him, but that it would not be lawful for him to assume the hierophantic office because he was consecrated to other Gods* and had taken ineffable obligations to serve no other temples,—yet that he (the writer) should be a chief of the sacred order though not born an Athenian. And,—to such an extent did his foreknowledge reach—he likewise predicted that in his own age the temples and sacred rites would be destroyed, and that he would witness their destruction, and be condemned on account of his uncommon obstinacy;† that the worship of the Goddesses would cease before his departure from the body, and that he, deprived of his sacerdotal dignity, and even the name of an hierophant, would not attain old age. And these things came to pass: for one from Thespieæ, who was the Father‡ of the Mithraic worship, became hierophant, and not long afterwards many indescribable evils overflowed the land, which are recorded in History; some of these, God wil-

*i. e. Other than the Eleusinian deities.

†i. e. His adherence to the Pagan faith.

‡i. e. Chief Priest.

peared at that instant; and the same thing having happened twice, Julian could not forbear saying to Maximos that he admired the power of this Christian sign. Maximos, who saw that his proselyte was dubious, said to him with an air of enthusiasm: “*What! Do you imagine that you have terrified the Gods? No, Prince: But the Gods will have no commerce with one as profane as you are.*” Julian was satisfied, disturbed the ceremonies no more, and was initiated.—Theodoret. lib. III. c. 3. Greg. Nys. Orat. III. p. 71: La Bletterie’s Life of Julian.

ling, may be noted here. When Alarichos with his barbarians passed through the Gates* as through an open field the monks, who instigated the invasion, accompanied him and showed him the way, thus exhibiting their impiety and violating all sacerdotal laws and obligations. This event is mentioned here as showing the foreknowledge of the hierophant, though it happened in later times.†

(To be Continued.)

PLATO'S AND ARISTOTLE'S DOCTRINES OF THE IMMORTALITY OF THE SOUL.‡

BY

PROF. W. W. GOODWIN.

Before discussing any doctrine of immortality, we must first understand what and how much is meant by the term "soul." In different stages of the development of Plato's philosophy we find three somewhat different views of the soul, and we find a fourth, very different from them all, in Aristotle. In Plato's *Phædo*, the soul is the seat of the reasoning faculty; and it claims authority over the desires and passions, which are assigned to the body, and are therefore external to the soul. In the *Republic*, the soul is divided into three parts (corresponding to the three classes of rulers, warriors, and common people in the state), the reasoning faculty, the high spirit or irascible element (the seat of anger and ambition), and the desires. This whole soul, with its three functions, is considered immortal, as was the simple rational soul of the *Phædo*. In the *Republic*, Plato

*The pass under the mountains from Thessaly to Locris was considered as the *gates* of Greece. It is generally called Thermopylae.

†Alaric invaded Greece in A. D. 396.

‡Abstract of a lecture delivered before the students of the Harvard Divinity School.—CHRISTIAN REGISTER, April 24th., 1884.

states the physical argument for immortality, based upon the presumption that any living being may be deemed indestructible, if we find that it is not destroyed by the forces which would most naturally destroy it. Everything has its natural enemy: the body has disease, grain has mildew, timber has rot, iron has rust; and these bring what they infect to destruction, if it is to be destroyed at all. Vice is such an enemy of the soul: but while it corrupts it, it yet has no tendency to destroy it. We may therefore presume the soul to be immortal. This and all the other arguments for immortality in the *Phædo* and the *Phædrus* assert the eternal preexistence of the soul as strongly as its eternal future existence, and maintain the Oriental and Egyptian doctrine of metempsychosis or migration of souls, as the simplest means of reconciling the eternal preexistence of all souls with the familiar phenomena of human life. Plato argues in the *Republic* that the number of souls in existence must always remain the same: "For they cannot become fewer, if no soul perishes; nor can they increase, unless the immortal part of creation is increased at the expense of the mortal part, and this would end in all becoming immortal." That is, if all creation is divided into soul and matter, neither of these can be increased except at the expense of the other; and, if any such increase of soul should go on indefinitely, without any reverse process to balance it, the utter annihilation of matter must be the result. Plato accepted fully the principle that "nothing can be created out of nothing," and probably never conceived the possibility of a fresh creation of a soul for every individual born into the world.

In the *Phædrus*, Plato gives a myth of singular beauty and vividness to illustrate his conception of the manner in which the soul comes to earth from its native region of pure thought and real existence beyond the

heavens. The soul is compared to a pair of winged horses and a charioteer, representing the three elements of desire, high spirit, and reason. In the souls of the gods, both horses are of noble blood; while, in others, one is noble and the other of bad blood. It is the duty of soul to take care of all inanimate nature, and with her winged horses she soars aloft and traverses the whole heaven to perform her functions. Zeus, the mighty Lord of heaven, leads the way, followed by a host of deities; and any soul which can and will may follow in their train. When they go to feast and banquet, they mount the steep ascent up to the very summit of the dome of heaven. The chariots of the gods, with their good horses, move easily up the steep road; and, when they reach the summit of the dome, they pass through and stand on the outer convex surface of the heavens. There they are carried round by the revolution, and behold the sights that are beyond the heavens. Of this super-celestial region no poet has ever sung or ever will sing as it deserves. This is the home of colorless, formless, intangible Existence,—that which truly *is*, and about which dwells true knowledge,—visible only to the mind, the charioteer of the soul. The souls of the gods, and all other souls which are to receive their proper portion, when they thus come at intervals to contemplate real existence, are delighted and nourished by beholding truth, and are happy until the revolution of the heavens brings them round again to the same place. In this revolution, the soul beholds Justice itself, with Temperance and Knowledge,—not that knowledge which is subject to generation and which takes various shapes, but that which is itself absolute in absolute existence. And, when she has beheld other forms of real existence and has feasted upon them, she passes back again into the interior of heaven and returns home, where the charioteer puts the horses in the stall, and gives them ambrosia to eat and nectar to drink.

Such is the life of the gods. The other souls find greater trouble. Those which can follow the gods best and are most like them succeed in raising the chariot-
eer's head into the region above the heavens, and are carried round by the revolution; but their horses are restive, and they have difficulty in seeing the real existences. Others rise and sink alternately, and their horses are so unruly that they can gain only a partial view. The rest of the souls try to follow, all being eager to reach the upper region; but they are too feeble, and are carried round by the revolution without rising above the outer surface of the heavens. They trample upon one another and dash into each, other, each striving to be first; and there is confusion and struggling and desperate effort, in which many are lamed or have their wings broken through the fault of the drivers, and all, after much labor, depart without gaining a sight of true existence, and go to feed upon mere opinion. The reason why all are so eager to mount to the plane of truth is that the food which is suited to the highest element of the soul grows there, and the wings on which the soul soars aloft are nourished by this food. It is the law of destiny that every soul which has followed in the train of the gods and has seen anything of truth shall be free from harm until the next cycle returns; and, if a soul can always accomplish this, she remains forever secure. But, if a soul is unable to follow and so fails to see any vision of truth, and is weighed down by her load of vice and forgetfulness, and if she loses her wings and falls from her celestial height, she drops to earth, and there catches hold of something solid in which she can take up her abode for a time, and which she makes into a living animal. Such a soul is not allowed to pass into any brute animal on its first advent to earth, but it must enter a human body. The one that has seen most of truth will enter a future philosopher

or a lover of beauty or of music, the next a law-abiding king or a warlike ruler, the next a statesman, household-er, or trader, and so on until the ninth in rank becomes a tyrant. In all these states of probation (for life on earth for these exiled souls is truly a state of probation), he who lives justly improves his future condition, and he who lives unjustly makes it worse. Ten such periods of life must pass before an ordinary soul can return to its celestial home; for her wings cannot grow again in less than ten thousand years, except that the soul of an honest philosopher or of a philosophic lover, provided it chooses and follows the same course of life for three successive periods, may be winged and fly away after three thousand years. At the end of each period of life on earth, the soul comes up for judgment, and some are then sent to the places of punishment beneath the earth, while others are lifted by Justice to a place in heaven, where they live in a state of happiness to which their deserts on earth entitle them. At the end of one thousand years from their first birth, they all come again to chose their second life. Now, the soul of a man may choose the life of a brute animal; or that of an animal, provided it has once been human, may return to the life of a man. This process is repeated every thousand years, until the soul can recover its lost plumage and take its flight. The philosopher's soul is able to recover its wings more rapidly, because "he is always striving to the utmost to dwell in memory upon those divine realities by the contemplation of which even God is divine." As he withdraws himself from human cares and interests and is rapt in the divine, he is laughed at by the vulgar as a madman, and they do not see that he is inspired.

In the ninth book of the Republic, Plato compares the triple human soul, in its condition during life on earth, to a triple being made by combining under a sin-

gle human form a huge monster with many heads, a lion, and a man. This compound creature will be just (according to the Platonic doctrine of Justice) when the "inner man" has absolute control of the whole, using the lion's strength to help him keep in subjection the beast with many heads, so that a perfect harmony reigns throughout. He will be unjust when the monster and the lion are fed and strengthened while the inner man is starved and weakened, so that the man is at the mercy of the other two and is compelled to let them fight among themselves and tear one another in pieces. The striking passage just quoted from the *Phædrus*, in which the philosopher's soul is said to recover its wings and fly away more rapidly than others, "because he strives ever to dwell *in memory* upon those divine realities by the contemplation of which even God is divine," suggests the manner in which a few inspired souls are permitted and enabled to contemplate the eternal realities of the celestial world, even amid the changing phenomena of their life on earth. Every soul which is capable of philosophizing at all—*i. e.*, which can form a concept or general idea including a class of phenomena or particular manifestations—does this by virtue of its recollection of the vision of eternal realities which it once beheld, when in its heavenly home it journeyed with the blessed gods to their point of observation on the outer surface of the heavens. Every soul, just before its return to earth at each new birth, was compelled to drink a certain measure of water from the stream of *Lethe*; and those who were not restrained by prudence (we are told) drank more than their measure. Their birth was "but a sleep and a forgetting," and they entered the world anew with no recollection of real truth by which they could recognize its manifestations here. Others came "not in entire forgetfulness," but with at least some dim remembrance of their native region of pure ideas, where

they had once seen Truth and real Being face to face, not merely reflected in the forms of material objects (as we now behold them),—such a recollection of former splendor and beauty as one who had been stolen from a palace in childhood and degraded to a hovel might retain of the home of his infancy. The philosophic soul is one whose recollection of its former state is specially clear, which can therefore see at once in every fleeting phenomenon of life the eternal idea of which it is the temporal manifestation. Thus, when anything which we call beautiful appears, the soul which has any recollection of the past apprehends it by its vision of the idea of absolute beauty which it still dimly remembers. This is Plato's famous doctrine of *Reminiscence* (ἀνάμνησις), showing how the visible world is connected with the world of ideas, and how the eternal One can be seen in its many visible images. "If I believe that any man has the power of beholding the One and the Many in Nature," says Socrates in the *Phædrus*, "I follow his footsteps as if he were a god."

In the *Timæus*, we find a further development of Plato's doctrine of the soul. The threefold soul of the *Republic* is all immortal, like the simpler rational soul of the *Phædo*; and we find in the *Republic* that the souls of men and animals are alike immortal, and that at successive births a soul can pass from one into the other. But, in the *Timæus*, we find an immortal rational soul in the human head, and two mortal souls in the body, both subject to the former. One mortal soul is the seat of the high spirit in the chest, the other is the seat of the desires below the diaphragm.

Plato and Aristotle both looked upon the soul as the vital principle, the power by which the life of a living being is maintained. But Plato restricted the term "living being" to men and animals, while Aristotle ex-

tended it to plants. Aristotle therefore applied the name "soul" to the principle of life which is common to men, animals, and plants. The first and most universal element of the soul, according to him, is that "by which all living beings are endowed with life." This element, on which mere vegetable life depends, with its functions of nutrition and growth, exercises no reasoning power, and is itself entirely beyond the control of the reason. We cannot by taking thought add one cubit to our stature, neither can we make one hair white or black. It is thus the purely irrational part of the soul. Next comes the sentient faculty, in which the five senses reside as well as the appetites, desires, passions, and emotions, together with the sense of pleasure and pain. It includes all of Plato's second and third divisions of the soul, and is common to men and animals. It is the sphere of the moral virtues and vices. Unlike the lowest nutritive element, it can obey the reason; and the reason claims its obedience, and secures it for the virtuous man. It occupies the large middle ground between the strictly irrational part of the soul and the strictly rational part. Thirdly, we have the *noetic* or rational part of the soul, the divine element in man, the seat of the intellect. This compound phenomenon called soul is called by Aristotle the first "realization" (*entelechy*), or the first step toward "actuality," in the development of the principle of life which is potential or latent in the body. This statement is framed to include soul in its lowest vegetative form. "If the eye were an animal," says Aristotle, "the sight would be its soul, for this is the rational essence of the eye (what makes it an eye)." Soul is to body as form to matter. Matter is in itself wholly indeterminate, being merely substance in general until creative energy or "form" develops it into substance in particular. Thus, soul is the manifestation or expression of the principle of life which is potentially

in every organized body: it manifests the real significance of the body, as vision manifests the real significance of what is potential in the piece of matter called the eye.

As to the immortality of the soul which is thus related to body as sight to the eye, Aristotle admits no conscious individual immortality.* He speaks of the natural tendency of every living being (animal or vegetable) to produce another like itself, that it may secure perpetuity and divinity so far as it can; and, since it cannot secure this as an individual, it strives to do so in its descendants. He makes both the vegetative and the sentient elements in the soul perish with the body; but the rational element is divided into the "active" and the "passive reason," of which the former is imperishable. We have here within the soul a distinction similar to that found in all nature between form and matter. The active reason is pure intellectual energy, analogous to light, which transforms what was mere potential color in an object (*e.g.*, in a red cloth in a dark room) into actual color. The passive reason is like the potential color which is thus made actual by the power of light. The latter perishes with the two other elements of the soul. The intellectual energy which constitutes the active reason never acquires personality; and, although it is not involved with the body in its decay or death, it yet survives in no individual form any more than so much electric energy, light, or heat. It belongs to the great celestial body of influence which surrounds the visible universe: from this it came, and to this it returns. It is this active reason which Aristotle compares to a boatman in a boat; only the boatman is no more personal than so much natural force or energy, and, if he leaves the boat, he can no longer be recognized.

*We differ from Prof. Goodwin as to this point. We think it is clear that Aristotle taught a "conscious individual immortality."—EDITOR.

The lecture ended with an abstract of the famous myth at the end of Plato's Republic, describing a visit to the abode of the dead and an account of their condition. A certain Er was slain in battle; but, after ten days, his body was taken home in sound condition, and, as he was lying on his funeral pile, he came to life and told his experience. His soul, after leaving the body, went on with many others until they came to a strange place, where there were two chasms in the earth, and opposite to them two chasms in the heavens above. By two these souls were continually arriving from heaven or from beneath the earth, and by the other two souls were departing heavenward or earthward. Between the two pairs of openings judges were seated, who judged each soul as it came before them, and sent the just to the right by the road that led up to heaven, and the unjust to the left by the downward road that led beneath the earth. The souls, as they arrived from heaven or earth, met and conversed, and told what they had experienced in their journey of one thousand years. Those who came from above, clean and pure, recounted delights and visions of beauty beyond belief. Those from the earth had received punishment for their crimes, tenfold for each,—the cycle of punishment recommenced in every hundred years, because this period corresponds to the possible length of human life. What he told about children who lived but a short time from their birth, Plato says is not worth mentioning. He does not tell whether these infants were sent into even temporary punishment for not being Platonists. Great criminals were sometimes selected for special punishment. He happened to hear one soul ask another, "Where is Ardiæus the Great?" This Ardiæus had been a tyrant in Er's native land of Pamphylia a thousand years before, and had murdered his aged father and elder brother, and committed other

unholy acts. The reply was: "He has not come. He won't come this way." Then Er was told that, when certain souls tried to pass the mouth of the chasm leading from the earth, the mouth bellowed and refused them a passage; and there was no fear so great as this, that the terrible voice might be heard when any soul tried to pass out. There savage men of fiery aspect, he was told, stood ready to seize any who were thus forbidden to pass. Some of these were seen to seize Ardiæus and others of his kind and bind them hand and foot, and then throw them down and flog them with whips and drag them on brambles along the roadside, declaring to the spectators what were their crimes and what was to be their fate. Though the punishments of these great offenders were terrible, the blessings which were awarded to the just were correspondingly great.

They passed on, and in four days came to a point from which they saw a perpendicular column of light passing through the whole heaven and the earth, like the rainbow in color, but purer and brighter. Another day brought them to this pillar of light, and there they saw fastened to the middle of the pillar the extremities of the chains which hold fast the heavens; for this column holds together the whole convexity of heaven. From these ends of the chains extended the spindle of Necessity. The whorl of this spindle had eight concentric circles, representing the fixed stars, the five planets, the sun and the moon. On each circle sat a siren, who went round with it, singing a single note. From the eight together a perfect harmony was heard. Near by sat on thrones the three Fates, daughters of Necessity, clad in white, with crowns on their heads, singing to the music of the sirens,—Lachesis of the past, Clotho of the present, Atropos of the future. There a number was assigned to each soul by lot (except to Er, who was

to return as a messenger to earth). Then patterns of lives were laid before them on the ground, from which each soul, in the order of the numbers, was to choose a new life. There were lives of all sorts, of both animals and men.

An interpreter made a solemn proclamation in the name of Lachesis: "Ephemeral souls, ye are now to begin a new cycle of mortal life. Your fate is not to choose you: ye are to choose your fate. Virtue knows no master: each of you, as he honors or dishonors her, shall have more or less of her. The chooser takes all the responsibility: God takes none." He who had the first number at once chose the greatest tyranny; but, in his greediness, he did not see that it included the fate of devouring his own children. He, like most others who made similar mistakes, had just come from heaven; but those who had passed the dreary pilgrimage beneath the earth did not make their choice so carelessly. Most souls chose with reference to their previous life. The soul of Orpheus chose the life of a swan through hatred of the female sex, refusing to be born of a woman. Thamyris chose that of a nightingale. At the same time, he saw a swan choosing a human life. The twentieth soul chose the life of a lion: this was the soul of Telamonian Ajax, who would not be a man again because of the injustice done him about the armor of Achilles. Next Agamemnon came, and chose the life of an eagle. Last of all was the soul of Ulysses: he searched carefully until he found the life of a private citizen free from care; and he said he should have taken this even if he had drawn the first choice. Lachesis gave each soul the divine guide who was to accompany it in the new life. The first led the soul beneath the hand of Clotho and the revolution of her spindle, and thus ratified the lot which each had chosen. Then the soul passed on to Atropos, who by her spinning made the doom of Clotho

irreversible. They finally passed under the throne of Necessity and proceeded to the plain of Lethe, where they encamped by the river of Unmindfulness, whose water no vessel can hold. All were compelled to drink a certain measure of this water; but those who were not saved by prudence drank too much, and each as he drank forgot all that had passed. When they had gone to rest and it was midnight, there was thunder and an earthquake; and suddenly they were all carried upward to their new birth, darting like meteors. Er himself, who drank none of the water, was yet unable to say how he came back to his body; but he suddenly opened his eyes in the morning, and found himself lying on his own funeral-pile. "And thus, Glaucon," says Socrates, "the tale was saved and did not perish. And it may save us if we will hearken to it; and then we shall safely pass Lethe's stream and not be defiled in soul. And if we take my advice, believing that the soul is immortal and can endure all that is evil as well as all that is good, we shall ever hold fast to the heavenly road, and ever practice justice with wisdom, so that we may be dear to one another and to the gods, not only while we remain here, but also when we shall bear away the prizes of virtue, like victors at the games receiving their gifts, and that we may ever prosper here and during the journey of a thousand years which we have just passed through."

*EXAMPLE OF THE DIALECTIC OF PLATO,**

BY

THOMAS TAYLOR.

As the Eleatic method of reasoning, which constitutes the intellectual and scientific dialectic of Plato, seems to be utterly unknown to philosophers of the present

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day, I doubt not the following account and illustration of it, will be highly acceptable to the philosophical part of your readers.

Two hypotheses being laid down, viz. if a thing is, and if it is not,* each of these may be tripled, by considering in each, 1. what happens, 2. what does not happen, 3. what happens and at the same time does not happen; so that six cases will be the result. But since if a thing is, we may consider, 1. either itself with respect to itself; or, 2. itself with respect to others; or, 3. we may consider others themselves with respect to themselves; or, 4. others with respect to that thing itself; and so likewise if a thing is not. Hence the whole of this process will consist of eight triads, which are as follows: 1. If a thing is, what happens to itself with respect to itself, what does not happen, what happens and at the same time does not happen. 2. If a thing is, what happens to itself with respect to others, what does not happen, what happens and at the same time does not happen. 3. If a thing is, what happens to others with respect to themselves, what does not happen, what happens and at the same time does not happen. 4. If a thing is, what happens to others with respect to that thing, what does not happen, what happens and at the same time does not happen. And the other four, which are founded on the hypothesis that a thing is not, are to be distributed in exactly the same manner as those we have just enumerated.

Such is the whole form of the dialectic method of Plato, which was justly considered by the ancients as the MASTER SCIENCE, or rather as THE VERTEX OF ALL THE SCIENCES, and under which those four powers, the de-

*It must be observed that by the hypothesis, if a thing is not, we are not to understand that the thing supposed has no existence whatever, but that it is something different from the subject of the hypothesis; with respect to which it is a negative, or non entity.

finite and divisive, the demonstrative and analytic, receive their consummate perfection.

Plato has given a most accurate specimen of this method, in his *Parmenides*, under the hypotheses *if the one is*, and *if the one is not*; as the English reader may be convinced, by consulting my translation of that most abstruse dialogue. The following is a more obvious illustration of this admirable art, besides which no specimen has, I believe, yet appeared in any modern language.

We propose to consider the consequences of admitting or denying the existence of *soul*.

If then soul is, the consequences to itself, with respect to itself, are the self-motive, the self-vital, and the self-subsistent: but the things which do not follow to itself with respect to itself, are, the destruction of itself, the being perfectly ignorant, and knowing nothing of itself. The consequences which follow and do not follow are the indivisible, and the divisible* (for in a certain respect it is divisible and in a certain respect indivisible), perpetuity and non-perpetuity of being; for so far as it communicates with intellect it is eternal, but so far as it verges to a corporeal nature it is mutable.

Again, if soul is, the consequences to itself with respect to other things, *i. e.* bodies are communication of motion, the connecting of bodies, as long as it is present with them, together with dominion over bodies, according to nature. That which does not follow, is to move externally; for it is the property of animated natures to be moved inwardly; and to be the cause of rest and immutability to bodies. The consequences which follow and do not follow, are to be present to bodies, and yet to be present separate from them; for soul is

*For soul, according to Plato, subsists between intellect and a corporeal nature; the former of which is perfectly indivisible, and the latter perfectly divisible.

present to them by its providential energies, but is exempt from them by its essence, because this is incorporeal. And this is the first hexad.

The second hexad is as follows: if soul is, the consequence to other things, *i. e.* bodies, with respect to themselves, is sympathy; for, according to a vivific cause, bodies sympathize with each other. But that which does not follow, is the non-sensitive; for in consequence of there being such a thing as soul, all things must necessarily be sensitive; some things peculiarly so, and others as parts of the whole. The consequences which follow and do not follow to bodies with respect to themselves are, that in a certain respect they move themselves through being animated, and in a certain respect do not move themselves: for there are many modes of self-motion.

Again, if soul is, the consequences to bodies with respect to soul, are, to be moved internally and vivified by soul, to be preserved and connected through it, and to be entirely suspended from it. The consequences which do not follow, are, to be dissipated by soul, and to be filled from it with a privation of life; for bodies receive from soul life and connection. The consequences which follow and do not follow are, that bodies participate, and do not participate of soul; for so far as soul is present with bodies, so far they may be said to participate of soul; but so far as it is separate from them, so far they do not participate of soul. And this forms the second hexad.

The third hexad is as follows: if soul is not, the consequences to itself with respect to itself are, the non-vital, the unessential, and the non-intellectual; for not having any subsistence, it has neither essence, nor life, nor intellect. The consequences which do not follow are, the ability to preserve itself, to give subsistence to and be motive of itself, with every thing else of this kind,

The consequences which follow and do not follow are, the unknown and the irrational. For not having a subsistence, it is in a certain respect unknown and irrational with respect to itself, as neither reasoning, nor having any knowledge of itself; but in another respect it is neither irrational nor unknown, if it is considered as a certain nature, which is not rational, nor endued with knowledge.

Again, if soul is not, the consequences which follow to itself with respect to bodies are, to be unprolific of them, to be unmingled with and to employ no providential energies about them. The consequences which do not follow are, to move, vivify, and connect bodies. The consequences which follow and do not follow are, that it is different from bodies, and that it does not communicate with them. For this, in a certain respect, is true and not true; if that which is not soul, is considered as having indeed a being, but unconnected with soul; for thus it is different from bodies, since these are perpetually connected with soul. And again, it is not different from bodies, so far as it has no subsistence, and is not. And this forms the third hexad.

In the fourth place then, if soul is not, the consequences to bodies with respect to themselves are, the immoveable, privation of difference according to life, and the privation of sympathy to each other. The consequences which do not follow are, a sensuous knowledge of each other, and to be moved from themselves. That which follows and does not follow is, to be passive to each other; for in one respect they would be passive, and in another not; since they would be alone corporally and not vitally passive.

Again, if soul is not, the consequences to other things with respect to it are, not to be taken care of, nor to be moved by soul. The consequences which do not follow are, to be vivified and connected by soul. The

consequences which follow and do not follow are, to be assimilated and not assimilated to soul: for so far as soul has no subsistence, neither will bodies subsist so far as they are assimilated to soul, for they will suffer the same with it: but so far as it is impossible for that which is not, to be similar to any thing, so far bodies will have no similitude to soul. And this forms the fourth and last hexad.

Hence we conclude, that soul is the cause of life, sympathy, and motion to bodies; and, in short, of their being and preservation: for soul subsisting, these are at the same time introduced; but not subsisting, they are at the same time taken away.

*THE HELLENIC GENIUS AND LANGUAGE.**

The Grecian Commonwealths, while they maintained their liberty, were the most heroic confederacy that ever existed. They were the politest, the bravest, and the wisest of men. In the short space of little more than a century they became such statesmen, warriors, orators, historians, physicians, poets, critics, painters, sculptors, architects, and, last of all, philosophers, that one can hardly help considering *that golden period* as a providential event in honor of human nature, to show to what perfection the species might ascend.

Now the Language of these Greeks was truly like themselves, it was conformable to their transcendent and universal Genius. Where matter so abounded words followed of course, and those exquisite in every kind, as the ideas for which they stood. And hence it followed, there was not a subject to be found which could not with propriety be expressed in Greek. Here were words and numbers for the humor of an Aristophanes; for the native elegance of a Philemon or Me-

*Hermes: James Harris.

nander; for the amorous strains of a Mimnermos or Sappho; for the rural lays of a Theokritos or Bion; and for the sublime conceptions of a Sophokles or Homer. The same in prose. Here Isokrates was enabled to display his art, in all the accuracy of periods, and the nice counterpoise of diction. Here Demosthenes found materials for that nervous composition, that manly force of unaffected eloquence, which rushed like a torrent, too impetuous to be withstood.

Who were more different in exhibiting their philosophy than Xenophon, Plato, and his disciple, Aristotle? Different I say in their character of composition; for as to their Philosophy itself *it was in reality the same*. Aristotle, strict, methodic, and orderly; subtle in thought; sparing in ornament; with little address to the passions or imagination; but exhibiting the whole, with such a pregnant brevity, that in every sentence we seem to read a page. How exquisitely is this all performed in Greek? Let those who imagine it may be done as well in another language, satisfy themselves either by attempting to translate him, or by perusing his translations already made by men of learning. On the contrary, when we read either Xenophon or Plato, nothing of this method and strict order appears. The formal and dialectic is wholly dropped. Whatever they may teach, it is without proposing to be teachers; a train of dialogue and truly polite address, in which as in a mirror we behold human life, adorned in all its colors of sentiment and manners. And yet though these differ in this manner from the Stagirite, how different are they likewise in character from each other? Plato, copious, figurative, and majestic; intermixing at times the facetious and satiric; enriching his works with tales and fables, and the mystic theology of ancient times. Xenophon, the pattern of perfect simplicity; everywhere smooth, harmonious, and pure; declining the figura-

tive, the marvelous, and the mystic; ascending but rarely into the sublime; nor then so much trusting to the colors of style as to the intrinsic dignity of the sentiment itself. The language in the meantime, in which He and Plato wrote, appears to suit so accurately with the style of both, that when we read either of the two we cannot help thinking that it is he alone who has hit its character, and that it could not have appeared so elegant in any other manner.

And thus is the Greek Tongue, from its propriety and universality, made for all that is great, and all that is beautiful, in every subject, and under every form of writing.

Graiiis ingenium, Graiis dedit ore rotundo Musa loqui.

It were to be wished that those amongst us, who either wrote or read with a view to employ their liberal leisure—for as to such as do either from views more sordid, we leave them like slaves to their destined drudgery—it were to be wished, I say, that the liberal, if they have a relish for letters, would inspect the finished models of Grecian Literature; that they would not waste those hours, which they cannot recall, upon the meaner productions of the French and English press; upon that fungous growth of novels and of pamphlets where it is to be feared they rarely find any rational pleasure, and more rarely still any solid improvement.

To be competently skilled in antient learning is by no means a work of such insuperable pains. The very progress itself is attended with delight, and resembles a journey through some pleasant country, where every mile we advance new charms arise. It is certainly as easy to be a scholar as a gamester, or many other characters equally illiberal and low. The same application, the same quantity of habit will fit us for one as completely as for the other. And as to those who tell us, with an air of seeming wisdom, that it is *men* and not

books we must study to become knowing,—this I have always remarked from repeated experience to be the common consolation and language of dunces. They shelter their ignorance under a few bright examples, whose transcendent abilities, without the common help, have been sufficient of themselves to great and important ends. But alas!

Decepit exemplar vitiis imitabile.

In truth each man's understanding, when ripened and mature, is a composite of natural capacity and of super-induced habit. Hence the greatest men will be necessarily those who possess the best capacities, cultivated with the best habits. Hence also moderate capacities, when adorned with valuable science, will far transcend others the most acute by nature, when either neglected, or applied to low and base purposes. And thus for the honor of Culture and Good Learning, they are able to render a man, if he will take the pains, intrinsically more excellent than his natural superiors.

BOOK REVIEWS.

NINETEENTH CENTURY SENSE: THE PARADOX OF SPIRITUALISM. BY JOHN DARBY.

Philadelphia: J. B. Lippincott Company, 1887.

This book makes the average critic stare and gasp alike with astonishment and disgust. It is above his comprehension; his "uncouched cataractous eyes" cannot see any *sense* in it, and therefore he intensely dislikes it. It is amusing to note the reception accorded this work by such "critical" journals as the *Boston Literary World*. The reviewer clearly shows a deep ignorance of the nature and object of the work under consideration, and in his futile attempt to be witty and severe makes himself ridiculous.

The distinguished physician and thinker who writes under the name of John Darby has produced a noteworthy and valuable book—one which will be read with pleasure and profit by all who know anything of the supersensuous plane of thought. An excellent account is given of the origin, nature and growth of "Rosierucianism." A few pregnant sentences may be quoted: "After all, an elixir of life and a liquor of youth were found. Avaricious in the pursuit of knowledge, Rosenkreuz acquainted himself with the sublimities of the Vedanta philosophy, and made himself familiar with the Greek schools of Plato and the Alexandrians. Here body differentiated itself to his understanding as a thing of little significance; a mere shield-

bearer to a principal standing within or behind. Ego, Eros-like, had arisen an intangible tangibility; not to be doubted as the real existence; seen and understood as not capable of being lessened or heightened or deepened or broadened by elixirs; a something carrying no purse, neither possessed of neck nor finger for ornamentation. The life and meaning of man were seen to lie with Ego. Body was recognized to be external." In the same chapter we have a lucid statement of a truth which is of the most vital importance to all who aspire to pass beyond the sphere of sense: "Recognition of the fact that the body is external is the meaning of illumination, and this, in turn, is the true and whole meaning of an illuminatus. To attain to consciousness of a tripartite nature as belonging to man, is to get above accidents as it is to be above concern. Body is matter. Ego is intangible, immortal, and unchanging individuality; nothing in nature can hit or hurt it; the bag of human bones may be beaten, but Nicocreon cannot pound Anaxarchus. Soul comes to be understood out of recognition of matter and Ego; and so, as Zoroaster first asserted, 'He who knows himself, knows all things in himself.'" The chapters on *Matter, I, Soul, and Illuminate Living and Thinking*, deserve special attention.

Our readers should procure this book, and likewise another by the same author, entitled "Two Thousand Years After," which is "an attempt to carry to its conclusion the argument of the *Phaedo* as to the immortality of the soul."

ANECDOTA VARIA GRECA ET LATINA EDIDERUNT RUD. SCHOELL ET GUIL. STUEMUND VOLUMEN II.—PROCLI COMMENTARIORUM IN REMPUBLICAM PLATONIS PARTES INEDITÆ EDIDIT RUDOLFUS SCHOELL, BEROLINI APUD WEIDMANNOS 1886.

An edition of the complete commentaries of Proklos on the Republic of Platon has long been a *desideratum* among scholars and students of the Platonic philosophy. As an interpreter of the Platonic text Proklos has no superior and few equals. He was specially qualified to interpret the writings of the great Athenian Sage. His education, conducted by Syrianos, one of the brightest luminaries of the Platonic school, was of the most comprehensive character. The celebrated Victor Cousin, a most competent critic, gives the following *just* estimate of the merits and attainments of Proklos: "He was illustrious as a mathematician and an astronomer; he was the first among existing philologists; he had so comprehended all religions in his mind, and paid them such equal reverence, that he was as it were the hierophant of the whole universe: nor was it wonderful that a man possessing such a high knowledge of nature and science should have this initiation into all sacred mysteries. * * * * As he was the head of the Athenian school and of all later philosophy, so I venture to affirm that all the earlier is found gathered up in him, and that he may be taken as the one interpreter of the whole philosophy of the Greeks. * * * * The three-fold division of Greek philosophy may be reduced ultimately to one, which being the same always, by a natural and certain progression enlarges and unfolds itself, and moves on through three stages intimately connected, the first being contained in the second, the second in the third, so that the man who after the lapse of ages finds himself at the end of this gradually evolving series, on the highest apex of that third age, as he embraces all the accumulations of former times in him-

self, stands as the representative of each sect of Greece, emphatically *the* Greek philosopher. Such a man I say was Proklos, in whom it seems to me are combined and from whom shine forth in no irregular or uncertain rays all the philosophic lights which have illustrated Greece in various times, viz: Orpheus, Pythagoras, Platon, Aristoteles, Zenon, Plotinos, Porphyrios, and Iamblichos.*

Marsilius Ficinus, the famous Platonic teacher and translator, in a letter to his friend Martinus Uranius, dated the 3d. day of Aug., 1492, says that among a great number of manuscript works lately received by Petrus de Medici were many Platonic writings, and that of these he read first the commentaries of Proklos on six books of the Republic and the beginning of the seventh. He translated parts of these commentaries which he enclosed to his friend.† The manuscript read by Ficinus is still extant in the Laurentian Library at Florence. It is elegantly written, and has valuable marginal scholia by a Platonist whom M. Schoell thinks lived only a little later than Proklos himself. Unfortunately the codex is badly mutilated, and of the thirteen dissertations contained in it, according to the Index which precedes it, only six remain entire.

A noted MS. formerly in the Salviati library at Florence, and which though deficient would doubtless be of good service in determining the Proklian text, has unaccountably disappeared. The MS. used in this edition is one preserved in the *Bibliotheca Barberina* at Rome. The text is badly mutilated: not only words and lines but whole sentences and passages are wanting. It would require more than a Bentleian sagacity and "divining tact" to emend this text. We must patiently wait for the discovery of new MSS. of which there is little hope, it must be confessed. M. Schoell has done his work well: the critical apparatus is excellent.

This volume contains the following parts of the Commentary of Proklos on the Republic:

1. On the discourse of the Muses.
2. On the three arguments proving that the just man is happier than the unjust.
3. On the divisions of the 10th book.
4. On the myth of Er.
5. Examination of the objections made by Aristoteles in the second book of his Politics against the Platonic republic.

These Dissertations all deserve, and will abundantly repay, a most careful study by every one who is qualified to comprehend them. We say *qualified* advisedly, for the works of the Platonists are by no means within the apprehension of ordinary, undeveloped minds. Moreover, it may be observed that a mere verbal knowledge of the Greek language will not enable one to grasp the meaning of the Platonic text. The "eyes of his soul" must be opened, to a certain extent at least. Psychological blindness is responsible for many gross and even ridiculous misinterpretations of the ancient philosophic writings, made by some of the greatest of "critical" Greek scholars. These discourses, like all the writings of Proklos, are replete with philosophic insights of the highest order. An English translation would doubtless be cordially received by all who are interested in the study of the Esoteric philosophy.

An *Excursus* on the geometrical number of Plato (in German) is appended to this volume, and there are two excellent indexes. The book is printed in first-class style, like all the productions of the Weidmann press.

*Procli Opera, ed. Victor Cousin, Paris, 1820, *Præfatio Generalis* pp. 23, 24, 25 and 26.

†Ficini Opera vol. I. p. 962, ed. Paris, 1641.